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INTERNATIONAL BIBLE STUDY.

January 13, 1884.—1 Sam. VII. 3-17.

See last *Guardian*.

January 20, 1884.—1 Samuel VIII. 1-10.

"AND it came to pass, when Samuel was old, that he made his sons Judges over Israel." Several previous instances are recorded of judges appointing their own sons to the same office. But the sons of Samuel had not the qualities fitting them for this office. When we call to mind the revelation made to Samuel when a child, of the wrath of the Lord that was to come upon the house of Eli because of the misconduct of the sons, we are led to conclude that Samuel would spare no pains to bring up his own sons so that they should not incur the divine displeasure. Whether there was laxity on his part or not we cannot say; but here is the fact that his two sons abused their office and were guilty of scandalous offences. How often does it happen that those who have piety and humility enough to keep them from being spoiled by elevation, are succeeded by sons who value the elevation without caring for the virtues by which it was attained. They do not have the advantage of beginning where their father began, but they enter into the fruit of his labours, and a sense of sufficiency hinders them from knowing the inspiration under which their father acted. These sons, Joel (also called Vashni) and Abiah walked not in the ways of Samuel, but turned aside after lucre, and took bribes, and perverted judgment. We read in one of the psalms, "I have said, Ye are gods." The Jewish theocracy secured to the judges the Spirit of God to guide them in all their decisions, just in the measure that they sought that guidance; and it was thus the privilege of the people of God to get their disputes settled by the judgments of God himself. But this could only be where the judge was a man of God, full of faith and truly consecrated. These sons of Samuel probably looked for their emoluments from those who sought their judgments; with the opportunity of obtaining wealth came the desire for it; and they were thus by degrees betrayed into venality and gave their decisions in favour of those who could most liberally reward them.

"Then all the elders of Israel gathered themselves together and came to Samuel unto Ramah, and said unto him, Behold, thou art old and thy sons walk not in thy ways; now make us a king to judge us like all the nations."

These elders saw the scandal, but instead of seeking to rectify it by asking Samuel to appoint worthier men for the office, they propose to change the constitution of the state and substitute a kingly Government for the quasi-Republican form then obtaining. Instead of recognizing the superiority of their institutions over those of the nations,

they had a great disposition to adopt the customs of the neighbouring nations, and have a king.

"But the thing displeased Samuel when they said, Give us a king to judge us. And Samuel prayed unto the Lord."

It was not pleasant to the aged father to listen to a charge of misgovernment brought against his sons whom he had himself placed in power, and for whose conduct he was responsible. However he took the matter to the Lord, who told him to comply with the request of the people, and pointed out to him that their procedure was not so much a disparagement of him, Samuel, as of God. "They have not rejected thee but me, that I should not reign over them." God was their king; the All-wise, the Almighty, the omnipresent was their sovereign, willing to be their Counsellor, their Guide, their Commander. Could any thing be grander, sublimer? One would have thought they would have been willing to shed the last drop of their blood, rather than surrender the privilege of having God as their King and Potentate. Their privilege is ours. All who belong to the Kingdom of heaven, have the Lord of glory, the Lord of Hosts, for their sovereign ruler. This potentate has not merely boundless resources, but he places them at the disposal of each believer. He that said unto Abraham, I am thy shield and thy exceeding great reward, says unto each believer, I will never learn this nor forsake thee.

"According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me and served other gods, so do they also unto thee." Their inappreciation of the blessings of divine rule had been constantly shown during these four centuries. The history of the Israelites shows that God cannot please sinners. The best conceivable Government was offered to the descendants of Abraham but they always acted as though they were unjustly dealt with in not being allowed to do as the nations around them did. Some philosophers lose themselves in speculations as to the cause of the much evil that is allowed to exist in the world, but if they would turn to Scripture they would see that men have all the blessing that they are willing to receive. The kingdom of heaven has been offered to all the world for nineteen centuries, but who cares for this kingdom? All over the world men show that they prefer the rule of the most abominable deities to that of Christ. And the philosophers too, find no beauty in Christ's rule, preferring nihilism.

"Now therefore hearken unto their voice: howbeit yet protest solemnly unto them and show them the manner of the king that shall reign over them." God will not coerce men; if they will not listen to him they may have their own way; but he never engages

to transfer the blessings that belong to his way, to theirs. The theocracy is not an absolute Government. God is love, and what he asks is entire confidence and then we have the kingdom of heaven. The one object is to bring the will of man into harmony with God's. Men who insist on having their own will are allowed the opportunity of seeing what their will can do for them.

WEEKLY REVIEW.

—A friend, rightly assuming that we do not often see the *Church Times*, has sent us a copy of that paper. Here is an extract:

Let Mr. Spurgeon try the experiment of marrying somebody in a church. If we are not mistaken, he would find that the attempt to pass himself off as a clergyman would cost him a pretty long spell of penal servitude. On the other hand, let him get returned for Lambeth, and he will not find that he could be prevented from taking his seat because he was in Holy Orders. *He is a layman, and no power on earth except a Bishop could make him anything else.*

We should be glad to learn from the *Church Times* which of its Bishops or Archbishops can make a *Spurgeon*. If even the laymen of other churches can preach the Gospel with such marvellous results as Mr. Spurgeon has witnessed, it speaks well for those outside churches. The Holy Ghost evidently knows more about them than our contemporary does.

—The *Epiphany* (published by the Oxford Mission, Calcutta) defends itself from a criticism of ours on the satisfaction it had expressed at the manner of Swami Dayanand's exit from this world, as follows:

We quote below an extract from the *Bombay Guardian* of December 8th; we did not say that "two of our friends" had told us the anecdote, but we quoted it from another paper, with some remarks.

If the Swami praised the Almighty God before he died, our reverence for him is increased. We did not say that the repetition of the Gayatri in particular increased our reverence for him. But we do not see why it should not, unless our critical contemporary imagines that the Swami himself used the Gayatri in its literal sense as an appeal to the sun, or used it as an incantation. The Swami was an educated theist. We are not anxious to merit the accusation of what Col. Olcott would call "Missionary intolerance."

We would cease to write for the public to-morrow, if we could not try the current religious opinions of the time by the teaching of the Book, and point out wherein the latter condemns them. Our Lord had fault to find with the church of Ephesus, but found this matter of commendation: "Thou canst not bear them who are evil, and hast tried them who say they are apostles and are not, and hast found them liars."—"But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." The

odious deeds of the Nicolaitanes are connected with odious doctrines, as appears from what is said to the church in Pergamos: "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." Rev. ii. 3, 6, 15. Also 14. He has serious censure for some of these churches, because they tolerate things which they ought not to tolerate. All this proceeds from the love that Christ has to the church. He hates that which portends evil to the church, and he hates those who try to introduce the leaven of falsehood into the church. There is an easy indifference common among many who claim to be Christians, which they imagine to be charity, but which is something very different from love, the fruit of the Spirit. If our contemporary will allow us to say it, he is far more tolerant of sceptical sentiments than of the opinions of Non-conformists; at least this is the impression made upon our mind by what we see in his columns.

—In our last week's Epitome were some extracts regarding the offence taken by Shanar Christians at the account given of their origin by Bishop Caldwell. Bishop Caldwell speaks of them in a book written by him as an aboriginal people and not pertaining to the Aryan family. That the heathen Shanars should resent this, is no matter of surprise, for the spirit of Caste makes mountains of molehills. But one would have been glad if those Shanars who had embraced Christianity, had shown more sense. What is it to them whether the Caste which they renounced when they became Christians, was of Aryan or non-Aryan origin? Suppose the Shanars to be descended from aborigines and not from foreigners, why should this be a matter of reproach? What are we to think of a country where foreigners and the descendants of foreigners are alone to be regarded as respectable? If these Christians had really turned their backs on Caste they would not be annoyed by the suggestion that their forefathers had always dwelt in the country. "Behold what manner of love the Father has bestowed upon us that we should be called the sons of God; wherefore the world knoweth us not, even as it knew him not." It is to be feared that these Shanar Christians have not attained to a just conception of the dignity of the children of God, for if they had they would certainly trouble themselves very little about the relative dignity of the Caste to which they had belonged in heathenism. The Spirit of Christ and the spirit of Caste are diametrically opposed. The church of Christ in India is raised up to testify against Caste. Caste usages and ideas have been to a great extent abandoned by those who have embraced Protestant Christianity, especially in this presidency. Still it would be going too far to say that there are no traces of the Caste spirit lingering. One of the ways in which it reveals itself is in a peculiar sensitiveness on the part of converts from low Castes, leading them to imagine that some slight is put upon them by those who were originally Brahmins. We have not seen on the part of these latter any disposition to stand aloof from their brethren of humbler origin; possibly in the matter of marriages they may have shown a certain measure of exclusiveness.

—We understand that a certain party has lately published a book or pamphlet in

Marathi, in which he comes forward as the accuser of the brethren, raking together the *gup* of many years, every instance of delinquency, real or imaginary, which has been imputed to converts from Brahminism, with a view of blasting their reputation, little dreaming that the spirit exhibited in this publication is more atrocious than any of the delinquencies therein related. We have not seen the publication and have no desire to see it. There are those perhaps in the community who, to gratify their spite against Christians, are willing to feed upon such garbage. Some of the things here raked together may be true; that is, the parties mentioned yielded to temptation, afterwards repented and confessed their misconduct and underwent discipline, were restored and have since adorned their profession by a blameless life. After the lapse of many years are these things to be blazoned forth for the delectation of those who are interested in hindering the progress of the Gospel?

—One of the most distinguishing characteristics of the Gospel is the entire openness which it enjoins upon its followers. It abhors every thing approaching to duplicity. The true follower of Christ is not willing to accept of any reputation that can only be enjoyed by suppression of some facts. If a man is overtaken in a fault, the avowal of it may appear disastrous, but the suppression of it is certain to be more disastrous. The Spirit of God is the Spirit of truth, and he refuses to enter into our schemes for patching up matters. They who have the care of Christian Churches, Native or European, are often tempted to cover up transgressions, persuading themselves that the parties are penitent. Exposure seems likely to add to the evil. But the New Testament teaches us that the worst consequences follow from suppression. "Them that sin rebuke before all." Perhaps we have all of us too much lost sight of this apostolic instruction.

—MR. Ramchunder Bose's letter should perhaps have been addressed to the *Kaukab-i-Hind*, in which paper appeared the remarks that he comments on. We publish the letter however, presuming that the esteemed editor of the *Kaukab-i-Hind* will have no objection. The *tu quoque* argument is not always the most convincing. Mr. Ramchunder Bose cannot see why the Native catechist should have the minimum salary and the European missionary the maximum. We fear that the American Methodists would lose a great deal of their interest in Indian Missions, if they apprehended that the Native Catechists or Preachers were in the matter of stipend to be placed on the footing of the foreign missionaries. It seems to us undesirable that Native preachers should receive from the Mission more pay than is earned by the people of the class they belong to, for then they would be likely to be reproached by the heathen with having embraced Christianity from self-interest. The foreign missionary lives, generally speaking, in the style to which he has been accustomed, and the Native preacher be content to do so. Our readers are acquainted with our views of the matter, and we should like to see such devotion to Christ on the part both of missionaries and helpers as would cause them not to miss what men call comforts.

In this connection we would draw attention to what is stated in our Epitome (Thursday) regarding the view of the Japan Missionary Conference on the support of Native agents. A majority were of the opinion that a mistake had been made in undertaking to pay the salaries of Native Chr. helpers with foreign money and that the principle of self-support is the proper one on which to base the rising church. Some of the Native pastors were conspicuous in advocating this principle. In some missions in India successful efforts have been made to adopt this principle so far as the pastorate is concerned, other classes of labourers being salaried from home sources. When once Native Christians have been taught that the contributions of foreign Christians are available for them, they come to look upon it as their right, and to treat as unjust any proposal to change the basis of their support.

It is the glory of the Gospel that it enables the believer contentedly and cheerfully to do without the things that *men of sense* regard as indispensable, and it is for preachers of the Gospel, European or Native, to let the Gospel have this glory in them.

—In an age so marvellously given to book-making, there is a temptation which the student needs to be on his guard against. He is tempted to imagine that he must read if not every thing that issues from the press, at least every thing that is deemed important. Many men are toiling day and night, and perhaps neglecting obvious duties, in the endeavour to keep abreast of the age. After all the books that can really do us good are few in number; as few now as ever they were. The great majority of the books that appear are just *rechauffes*. Books beget books and the progeny have not more sense than the parents. The true student is an eclectic, and he will know how to get more out of one book than others will out of twenty. The profit we derive from books depends very much on the reader's mental activity. The reader whose mind is passive in reading, may read thousands of books without being a cultivated person.

—SIR Madhava Rao commends Theosophy to the attention of his countrymen. He says: "Reasoning and experience have equally shown that India will not accept Christianity in supersession of Hinduism." Let this be recorded, that the people of this great country, after having heard the Gospel preached for half a century and seen what it can do for those who profess it, deliberately decide that they like Hinduism better. From what Sir Madhava Rao says it appears that a certain number are willing to renounce Hinduism proper for Brahmoism, and a certain number are willing to accept of Theosophy as a modern form of Hinduism. This testimony is important as it confirms what the Bible says, that men love darkness rather than light, and it dissipates the idea that many love to entertain that man naturally seeks to elevate himself in morality and religion. The question of divine origin is of very little moment, in this connection; that which is most palatable carries the day.

—The English Government have advised Egypt to withdraw her troops from the Soudan. The Egyptian Government do not relish this advice. It no doubt appears to them very inconsistent for a country which is so keenly sensitive to the most distant approach to her own Indian borders, and

which is so very intolerant of Russia in Afghanistan, to advise Egypt to let the Mahdi have his own way in Soudan, and wait till she is attacked on her own territory before offering resistance. Egypt doubtless thinks that any resistance offered at that late hour will be of little avail. Every day adds to the prestige of this pretender and weakens the hands of those who would oppose him.

—THE *Bombay Catholic Examiner* prints a letter from a nun in England telling how a little German child (Protestant and with Protestant parents) used to come to the school.

Of course we never instructed her in the Catholic Faith. But Aline always came to holy Mass with the other children; and the only thing we ever observed in her like a turning towards the Catholic Faith was, the constant wish she had to slip into the chapel and give a candle or flowers to our dear Lady on her feasts. She seemed so thoroughly to understand that she is *our mother*. Well about 4 years ago she went home, loving nothing so well as the Convent and the nuns. She was then 17.

Sometime after Aline was ill unto death. The nuns were informed of it, and hastened to her bedside with "a crucifix and holy water." She was totally unconscious.

The first thing was to sprinkle the holy water freely on the bed; the next after a fervent little word to our dear Lord, to try to wake up her consciousness. But it was in vain. Mother M. F. reminded her of the convent; the nuns she wanted to see calling her, caressing her over and over again. No, the deep lethargy seemed as if it had ended in death—when all at once, dear Mother crossed her brow with holy water and placed the blessed crucifix in her poor cold hands. The effect was instantaneous. She opened her eyes, looked up joyfully at the nuns for a moment and then seemed to want to speak, for which she had not strength. Then came a troubled look and, as I can't tell every thing for the sake of time, I will only say that after many a word of peace and consolation Mother M. F. said: "you know dearest Aline, you used to like Fr. H. so much at the Convent, should you like to see him now? He would be so glad to come." The parents and Bible readers listening to every word, the mother nearly wild with joy to see the apparent return to life; the poor father was asked if he would let the Catholic priest come; he answered, "to be sure, anything she wants." So our good saintly Fr. H. was with her in a few minutes. They all consented to leave the room, which caused the hardest struggle of all, and in about 10 minutes the priest opened the door, when oh! what a change Mother M. F. saw in Aline's sweet dying face: every shade of trouble had left it. She had been baptized and, as far as she could, had received the last sacraments of the Church and absolution, conditional, as she could hardly make her confession; but she looked in perfect peace and secure and certain faith.

This narrative is important as showing the influence obtained in Romish schools, without direct religious instruction. The child is approached on the side where it is most impressionable; every thing is done to win its affections for the nuns and the objects that they worship. We have known similar instances of those who in after years have become Romanists in consequence of early impressions received in convent schools.

—THE following is from the Rev. C. P. Hard who with his family, is stopping at Mrs. Briggs' Temperance Home (formerly

the Strangers' Home): While we were in the pleasant Dean Hall praying for "families" 7-30 to 8-30 A. M. Wednesday, the 9th inst., Lower Colaba was in alarm. Fire in the cotton godowns! Thousands in the streets. We glide homeward quietly, and notice the excited crowds, and run to find our loved ones have escaped, the rooms are nearly emptied and the guard is appointed. Baggage to right of him, baggage to left of him, baggage in front of him. Huge ink bottle on floor in the middle of the room! Every thing in disorder. Chairs, tables, books piled at the door, ready for flight. Now, as we write, the shout is in the hall, coolies pulling and tugging; half a dozen engines pant and push, in front, south, and north of this Temperance Hall. We are safe, insured for more than we were worth when in sin, calm if fire sweeps our home away. "But it will not do so. Your Father knows that ye have need of these things." The cold water triumphs again, and will continue to do so. But, oh the coming consternation of multitudes when the world shall burn!

—A few months only have elapsed since we announced the death of the Aryan reformer, Swami Dyanand Saraswati, and we have now to announce that of Baboo Keshub Chunder Sen, the founder of what he called the *New Dispensation*. He died on Tuesday last, the 8th of January. He was in his 46th year. He belonged to the Vaidhya caste, and received his education in the Hindoo School and Presidency College, Calcutta. When quite a young man he read the Bible and was led by it to renounce idolatry and polytheism. Two or three years later when he was about twenty, a Brahmo tract fell in his way and led him to decide for Brahmoism; he joined the Brahmo Somaj in 1858, followed by a number of young men who had been meeting with him in a club for religious discussion. He soon became distinguished for his eloquence. At two periods he undertook to support himself by labouring as a clerk, entering the service of the Bank of Bengal as a clerk on Rs. 25 a month; but he soon wearied of this. In 1862 he became minister of the Somaj, and also its secretary. After cooperating for some years with Debendra Nath Tagore, the conservative leader of the Somaj, their relations became less pleasant. He was removed from the post of Secretary, and soon after (1865) seceded from the Adi Somaj, and formed the Brahmo Somaj. He visited Bombay in 1864 when we remember meeting him and telling him how the Lord had brought us out of infidelity into the knowledge of Christ as the all-sufficient Saviour. He was here again in 1868 and went to England in 1870. Some three years ago another split took place in the Brahmo Somaj, one party continuing to be known as the Sadharan Somaj, and the other being organized into what Mr Sen chose to call the *New Dispensation*. For many years he edited the *Mirror*, an English paper in Calcutta, formerly a weekly, latterly a daily. He has lately been suffering from *diabetes*, and was unconscious for some hours before his death. The Rev. Mr. Dall, the Unitarian minister, with whom he has been more or less intimate for a great many years, and who at one time was anxious to be regarded as a disciple of Chunder Sen, was with him in his last hours. As we have so often and so copiously written about Mr. Sen and his works and opinions, our readers are suffi-

ciently acquainted with our ideas concerning him. His last public prayer, published in his own paper, the *New Dispensation*, offered on New Year's Day, was a prayer to the Supreme Mother. It will be found in our Epitome. It will task the ingenuity of our modern critics to find in this the remotest trace of Christianity. It remains to be seen how the party now deprived of his leadership, will get on.

—THE North India Conference of the M. E. Church is receiving a good many accessions to its missionary staff. The Rev. Mr. and Mrs. Maxwell, Rev. Mr. and Mrs. Clancy, and a lady doctor, Miss Laura Hyde have passed through Bombay on their way to Oudh, and more recently, the Rev. Mr. Craven has returned from his visit to America, bringing with him the Rev. Mr. Blume who was in the mission for seven years, and returns to it after an absence of 17 years spent in pastoral work in America. The Rev. Mr. Foote is expected shortly to join the Mission.

—To a person who aspires, as every true man should, after perfection, it is very humiliating to be still making mistakes after a very prolonged apprenticeship. We undertook last week to correct a mistake made by the printer in the previous issue, and lo! when the paper appeared, a new mistake was there. For vii appeared vi of I Cor. We of course denounced the compositor; but the recovered 'proof' showed that we ourselves had made the blunder. If after 33 years of constant proof-reading, one is still capable of such things, there does not appear much ground for self-complacency. The explanation is,—wool-gathering; letting the hand act mechanically while the mind rushes off to something else.

—We understand that the Rev. Mr. Douglas, formerly of the Canadian Presb. Mission, Indore, is now settled in a pastorate at Brandon City, Manitoba, Dominion of Canada.

—THE Rev. Mr. Stothert, Free Ch. Mission, is now enjoying a visit from his brother, a Free Ch. minister of Aberdeenshire, who is accompanied by Mrs. S. and proposes to spend a month or two in this country for the sake of his health.

—THE Week of Prayer has been observed by Evangelical Christians in Bombay in considerable numbers, fairly representing the classes who value the opportunity of common prayer thus afforded. The evening meetings have been largely attended, 100 to 150 being generally present. The morning meetings were more scantily attended. There were daily prayer-meetings in the vernacular, at different churches on the successive days, and they were well attended. At all the meetings there was much earnest prayer for the revival of God's work, the union and parity of Christians, the conversion of the unconverted &c. The meeting this morning (7-30) will be in the Grant Road Church, and the evening meeting (8 p. m.) is to be at the Baptist Church.

—THE Temperance League Meeting announced for Monday next is postponed till the following Monday. See under Notices.

NOTICES OF BOOKS AND REPORTS.

The Harvest Field. January Contents: Good Cheer in the Field; Rev. E. Lewis From Lucknow to Fyzabad; Rev. B. Peel.

Shadow and Shine in Mission Work; Rev. G. W. Sawday. The *Shadlarsana Chintanika*; Rev. J. A. Vanes. Report of the Ed. Commission. Gleanings. There is much that is interesting in this number. We have marked the first article or a place among our Selections.

"SUICIDAL Criticisms, or The Rev. Luke Rivington refuting himself." By Joseph Da Vida, Theol. Student in the Catholic Seminary, Bombay. Bishop Meurin is pleased to hand over his controversy with Mr. Rivington, to one of his students, who at once displays in this pamphlet his devotion to "the Church" and his admiration for the reasoning and eloquence of his Bishop. The Latin version of the Bible is to him more than the inspired text, and if the Bishop chooses to find in the *gratia plena* applied by Jerome (not the angel) to Mary that fulness of grace which man would have been born with *had Adam not by his sin forfeited it for his whole progeny*. What the angel said was, Hail, highly favoured one. The Greek word *Kecharitomene* means highly favoured or acceptable, and to build the doctrine of her immaculacy on this solitary expression, shows vastly more reverence for a fictitious Virgin Mary than for the Scriptures of God. The young gentleman who writes this pamphlet is astonished that any fault should be found with the Bishop's preposterous use of Acts xv. 12.

The Bombay Guardian.

SATURDAY, JANUARY 12, 1884.

WHERE IS THE WISE.

MR. Matthew Arnold, in common with other skeptical writers, maintains that Christ was not understood by the apostles and evangelists who have given us the New Testament and that he has been sadly misrepresented by him. He was "over the heads of all his reporters." Of John the evangelist, for instance, Mr. Arnold says that his work is that of one who, like all the reporters of Jesus, understood him but imperfectly, who gives us much which is not Jesus, much which comes from himself and his time, much which is addition and legend." Mr. Arnold has got hold of the true Christ and comparing with this the New Testament writings he is able to detect the erroneous statements therein contained and to show the falsity of the Christ therein revealed. Oh if there had only been some Matthew Arnolds in the days of Jesus whom he could have chosen for the right reproduction of himself and escape the horrible fate of going down falsified to posterity. A little difficulty presents itself here. How did Mr. Arnold get hold of the true conception of Christ, if there was no contemporary to report it? He admits that there was none who gave a true account of him: how then could a man living at the end of the 19th century, without a special revelation from heaven, do what Mr. A. undertakes to do and convict the New Testament writers of misrepresentation? We do not see how, without the aid of the supernatural, such a thing could be. But Mr. Arnold denies the supernatural,

Those who seek to pass off such extravagances as criticism, acknowledge that Jesus was a person of remarkable genius, profound wisdom, a marvellous insight into human character and the motives that govern men, superior to prejudice, party feeling, national pride and every thing of the sort. It is then for them to explain how a teacher of this kind, proposing to arrange for the communication of his teachings to all nations, in all ages, having freedom to choose his disciples from any class and locality, and after choosing them to educate them for the work he designed for them, should have made so terrible and fatal a mistake as to choose persons who after having been associated with him most intimately for three years, one and all failed completely to give a reliable account of him and of his teachings. Here is a consideration that blows the theory to atoms. Among all the teachers whose works have obtained an abiding influence among men, not one was guilty of such stupidity as is here imputed to Jesus of Nazareth, by those too who look upon him as immensely superior to his disciples. Jesus was completely taken in by these illiterate disciples. They themselves declare that he was not able to elevate their characters or save them from making the most palpable mistakes. The idea of such a one calling himself, or being called, a Saviour, when those upon whom he bestowed all his pains and upon whom he relied to make him known among all nations, could not be saved from giving an utterly erroneous account of him to go out into all the world and go down all the ages!

Another wonder presents itself. How happened it that these twelve disciples, so strikingly different from each other in temperament and character, should all combine to present us with one wrong likeness of Christ instead of twelve? As a matter of fact the Christ of the New Testament is a unit, one of the most marked and distinguishable characters in all history? These critics strain out a gnat and swallow a camel.

Paul encountered some of these critics in his day and says of them:

"It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

In writing thus we are answering a fool according to his folly. It is not by such processes of reasoning that the believer maintains his faith in Christ. The believer sees Christ, hears him, walks with him, learns of him, gets power and manifold blessing from him, and knows the One he trusts in better than he knows any other.

TITLES OF CHRISTIANS.

HEIRS OF GOD.

If we are the children of God then we are heirs of God, being joint-heirs with Christ, says Paul, writing to the Romans. We commonly understand by inheritance some thing which accrues to us on the death of the testator. That idea is here precluded. We are helped to understand the expression by that which is associated with it: joint-heirs with Christ. By virtue of our union with Christ we enter into the inheritance

that Christ obtained: "He hath by inheritance obtained a more excellent name than they" (than the angels). "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." Instead of the death of the testator, these was, in this instance, the death of the legatee. Jesus died and rose again and ascended on high and proceeded to enter upon the riches of the glory of his inheritance in the saints; and the believer dies in Him to the world and self and ascends with him to the empyrean of his Father's love.

Heirs of God. This conception was before the minds of saints under the Mosaic dispensation. "The Lord is the portion of mine inheritance." Ps. xvi. 5. "The Lord God of Israel was their inheritance." Josh. xiii. 33. When Israel came out of Egypt, the Lord was their inheritance. Instead of fields, an immense wilderness expanded before them. There was no promise of refreshing showers in the skies. They had no skilled and armed warriors to protect them from marauders. They had none of the conveniences and comforts of life. The Lord was their inheritance. But nothing could better express the idea of utter desolation, to men generally, than to have to say, God alone was left us. Yet if you inherited a rod of such transcendent power that it could change the bitter well to a sweet one, cause the skies to rain down manna, put to flight opposing forces, neutralize the sting of serpents, and bring copious streams of water out of the rock, you would think you had obtained a magnificent inheritance indeed. God was all this and vastly more to the Israelites.

But to be an heir of God in the new dispensation, means much indeed. Here perhaps some will find it difficult to assent. They will say, where is the believer who wields such a rod as this? Are there not many believers perishing for lack of the necessities of life? What about Captain Gardiner's missionary party, starved to death at Tierra del Fuego? Where is the tree that makes the bitter well sweet? In return, let me ask, What about the faith of those you call believers? Do they believe that God will do these mighty works in answer to their prayers? Do they not, on the contrary, forbid themselves to believe that he will do it? Have they not settled it that these things belonged to the ancient time, and do not belong to this time? But God has not left himself without a witness. Captain Gardiner and his associates knew that God was their inheritance, and their diary shows that not a murmur escaped them, and that they looked through death to a blissful realm prepared for them. And there are indications that the children of God are beginning better to understand what it is to be an heir of God, and are exercising a more robust faith, and getting answers to their prayers calculated to make known to the outside world that Jesus has all power in heaven and in earth.

By faith in Christ, I find Christ himself, He, the most glorious manifestation of God, accrues to me in all his entirety and with all his sovereignty, to me, just as though there were no one else to divide him with me. No one else will divide him with me. Christ in all his fulness is the portion of every believer. He is made of God unto me wisdom, righteousness, sanctification and redemption. Through him all the perfections of the God-

head come to me, and are mine to be appropriated by faith.

He that hath the Son of God hath life, eternal life, eternal and blessed communion with God, eternal victory over sin and all evil, eternal power to bless the creatures of God.

He that hath the Son of God, hath the image of God, and shall yet be clothed with the glory of God. The glory which thou hast given me I have given them. I am glorified in them. He shall come to be glorified in his saints and admired in all them that believe.

He that hath the Son of God hath the Spirit of God. God the Spirit takes up his lasting abode in him, constituting him the temple of God: We are a habitation of God through the Spirit. Forth from him shall flow rivers of the water of life. His words are the words of God, and are found mighty to bring down every high thing that exalteth itself against the knowledge of God.

I will give thee the heathen for thine inheritance, says the Father to the Son. But in the act of giving they cease to be heathen, and are the loving disciples of Christ. The Son of God makes over this same promise to the believer: "To him that overcometh and keepeth my works unto the end will I give power over the nations and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." Accordingly we find in Daniel vii. 14: "And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting kingdom." And in the 27th verse: "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. What is given to him is given to them. Christians are heirs of God and joint-heirs with Christ.

STRAY COMMENTS. VII.

Matt. 13. "Nay, lest while ye gather up the tares, ye root up also the wheat." On this Noel well remarks: "This has since often happened. Roman churches, on pretence of rooting out heretics, have murdered Christians without number. They were excommunicated by priests, and then outlawed and murdered by magistrates. The good seed were torn up, the *zizania* were left to spread over the field. The Eng. establishment has followed the example of the Catholics. By its canons it excommunicated Nonconformists; and when excommunicated they were liable to be imprisoned by force of the writ *de excommunicato capiendo*. Ungodly conformists were left to triumph; but the most pious persons of the country were expelled and harassed. Our Lord, foreboding therefore such an attempt, has said, let both grow together, with the harvest. Openly wicked persons should be separated from each church. Matt. 13. 17 &c These are not the *Zizania* resembling the wheat, but thorns and thistles about which there can be no mistake.—And 1, It cannot be the will of the sower that weeds be sown. 2, Those who introduce ungodly persons into the churches, are enemies of Christ. 3, The tares were sown while men slept. 4, The servants did not connive but were surprised.—And 1. Undistinguishable, therefore only, to be let alone. 2. True Christians might be ejected. But how could it injure the church at Jerusalem to excommunicate Ananias? Or the church, at

Samaria, Simon Magus? Or in Galatia false teachers? Or at Pergamos the Nicolaitanes?"

John 18. 35. My kingdom is not of this world. In these words (says Noel) he solemnly teaches that his dominion is entirely and forever distinct from secular dominion; that he rules over men's consciences and hearts; that he will ever establish and maintain his rule without the aid of the tax-gatherer or the soldier; that he employs no conversion, and will never resort to military force. So where we find the opposite of these characteristics, we find the opposite of Christ's kingdom; in other words, Antichrist.

"The ch. of Christ is represented as his bride; over which he therefore has exclusive right to rule; and when any church allows itself to be governed by any power separate from Christ, it is guilty of adulterous infidelity i. e. harlotry.

Matt. 25: 3. They that were foolish took their lamps and took no oil with them.—The reason is this; they had settled it in their minds that the bridegroom would come by a certain hour; and they had made all their calculations upon that basis.—The wise on the contrary had not at all settled it when he would come; he might come immediately, or he might be delayed until near the dawn; but they would be ready whenever he would come. And this is the true way to wait for the Lord. The Millerites had fixed upon a time for Christ's coming; and laid in patience accordingly; but when that time had come and gone their patience also had gone, their stock of hope and faith was spent. Many of them are now infidels. But the true expectants are those who know not the day and the hour, and while they realize the possibility of his coming this hour, are also fully-minded to wait a lifetime, if it should be his will. Their faith is not based upon any particular views of prophecy. The foolish virgin doubtless mocked at the wise for laying in such a stock of oil, as though the bridegroom were not coming immediately. But the lighted lamps of the wise showed that they were ready for him if he should come immediately; while their stock of oil showed that they would be ready for him should his coming be long delayed.

Phil. 4 5. The Lord is at hand. The Lord was indeed "at hand" to the primitive church. All that was necessary was for them to press earnestly forward in the same direction, and they would have found him. Christ is perfectly come to the soul, when sin is perfectly gone from the soul. Seeing the way in which the early church began to move towards Christ, it must have seemed to the angels that they would soon reach the goal. It was revealed to Paul that the church would not hold her own; but having come so near would fall away again. Amazing is the rapidity with which Christ came to me. Even as a roe upon the hills,—blessed be his name. When shall the rain be over and gone?

Rev. 20. 14. "And death and hell were cast into the lake of fire." That is, they were banished from the new created earth and human family. Men ceased to be mortal.

These were successively cast into the lake of fire, 1 The beast, 2, the false prophet, 3, the devil, 4, death, 5, hades, 6, every one not in the book of life. The devil is he who has the power of death, and therefore must go before it. All this must be first fulfilled on a smaller stage, viz. with respect to the first risen in 20. 4. They were emancipated from the beast and his image and from Satan (bound) and from death.

The mystery of the dead not yet cleared up. Life is a great privilege, and so represented in Scripture. But not to live as the world does, or as Christians do. All are ignorant of the end for which life was given. It is good for the Christian to die; but still better for him to live if he discover the life that God has appointed. But the discovery of this involves a kind of death. What we want is to attain unto

the resurrection from the dead i. e. to rise perfectly from our present state of death. I am almost ready to find a perfect propriety in the expression 'sleeping in Christ,' with respect to buried Christians.

Zech. 14. 7. "But it shall be one day which shall be known to the Lord." Known to the Lord, and to him alone. No man's watch or clock will give him information on that day, of the time. The sun, moon and stars will be utterly unable to give him information. Every man will be as unable to tell how much of the day is spent, how much remains, as though it were the first day ever created. In the tenth verse the whole earth (?) shall be turned about;—lifted up, and settled in its place. Since the 12th April I am getting glimpses of the new creation that is to take place, of the changes to be wrought in heaven and earth. In summer and in winter shall it be. Perennial flow of the life-giving streams. (April 29, 1850.)

Micah 4. 1. In the last days the mountain of the house of the Lord shall be exalted above the hills, and people shall flow unto it. Waters universally descend from great heights; but here is a wondrous thing; a mountain elevated above all others, that the streams may flow unto it. It is by the sanctification of God's people that their influence is perfected. "They are not of the world, I have chosen them out of the world," said Christ of those by whom his kingdom was to be extended in the world. An unprecedented thing is to be witnessed in the latter days; the nations of the earth, now so opposed, will be siezed with an ardent desire for the gospel; they will be sending ambassadors to the house of God's glory, to the place where it is manifest, to learn his very will. How gross the error of those who think that we must conform to the world in order to influence it; that we must become a valley, in order that streams of men may flow to us. When we shall lose our summit in the clouds, then will all men begin to climb our sides.

AN HOUR WITH "OUR EXCHANGES."

(Continued.)

C. P. HARD.

Dr. S. W. Williams' Middle Kingdom, is the leading work on China. It is published by Charles Scribner's Son, New York.—O how much of heaven we may have right here and now: if all who bear the name of Christian would only see their privilege and by faith embrace it, what peace and joy would be theirs. This would make them independent of the world. They would have no inclination to go to the world's ground, or to the devil's ground, for pleasure or comfort. They would no more be seen tarrying over a pack of cards, mingling in the giddy mazes of the dance, shedding silly tears over a novel, among the wicked and ungodly in the theatre, or tempering with the wine cup. They would be ready to sing.

Far from my heart be joys like these,

Now I have seen the Lord.

Then too how easy it would be to live and labor for Christ.

There are no incline planes on which we may be pulled up Zion's Hill. By narrow foot-paths over rock and chasm do we reach the heights of Christian experience. God does not deal otherwise with us than with others when he seems to lead our souls by a rough way.

The consumption of beer in the German empire amounted last year to the enormous total of 830,000,000 gallons, Bavaria taking 265,000,000, and the other states the rest.

Thus the general average for each individual is eighty quarts a year: but the average inhabitant of Baden drinks about 170 quarts annually, or nearly a pint a day, while it is estimated that, due allowance being made for women and children, the adult male Bavarian must account for nearly two quarts a day.

The friends of the Freeport circuit surprised the pastor in charge and his wife, Rev. D. H. Lee and Mrs. Lee (formerly of the South India Conference). On their return from the New Philadelphia District Conference, they found their house full of friends from the different points on the circuit who had come bringing with them their good things in great abundance, leaving the preacher over 150 dollars.

The alumni of the Philadelphia College of Pharmacy have condemned the sale of intoxicating liquors as a beverage in drug stores as a growing evil; tending to degrade the profession of pharmacy and damaging the morals of the community.

Central: A man may by his words move the world (Mrs. Wilder's thrust at Carlyle,) but if in his home life he tramples on the heart of her he has sworn to love and cherish, he is not "great"; he is small and despicable, and deserves the contempt of every right thinking man and woman wherever he is known.

Men look on with interest while the scientist explores the delta of some mighty river, and when he finds at vast depths evidences of human skill, eagerly applaud his hypotheses that the race has existed for a thousand centuries. And when some other eager student finds yet lower down, the Roman armor of the fourth century of our era and the coins of Roman Emperors, it does not cure men of their mad desire to believe any one rather than God, and any speculations rather than Holy Scripture, and any so called revelation rather than Divine Truth. The race was without God. And God saw it, and Himself became manifest in humanity that He might take the race up to Himself. Men hear the message, and see the glory of the revealed Son of God, and the vision of the heaven which He opens to the world, and go back to their pits of clay and kilns of brick and dreams of earth, and forget all that God has told them. Why is it so?

Mr. Kreble, the noted temperance advocate, completed in London, Nov. 10, one of the greatest feats of physical endurance on record, which was undertaken to demonstrate the virtues of total abstinence. With no experience as a pedestrian, Mr. K. walked 1000 miles within 445 hours, averaging two and one-quarter mile per hour. [We hope he will use his powers for some better purpose.]

The Illinois Woman's Christian Temperance Union has 7,800 members.

N. Y. Observer: On most of the Steamers, the first day out from New York to Liverpool, the smoking room becomes a gambling den, in which the play of cards from morning to night is interrupted only by the voice of the man who auctions off the pools on the day's run. Men are victimized on every voyage. A duty rests upon the owners of the vessels to order that gambling shall be broken up.

On Evacuation day (Centennial of the departure of British troops from New York) 50,000 took part in the parade, 16,000 of whom were from out of town. The elevated road carried 361,648 passage. As many as 50,000 are believed to have been brought into the city by the railroads, while not less than 2,00,000 must have crossed the rivers from Jersey City and Brooklyn: 20,000 were fed by one down-town restaurant alone. It is impossible to conceive what the numbers would have been if the weather had not been stormy.

The Christian Standard says, (Dec. 1st) "Our readers, by reference to the editorial on 'Our Annual Meetings' will be delighted to observe that Bro. Inskip was able to attend one of the sessions. He seemed deeply interested in all that transpired. He rose to respond to the resolutions of sympathy and prayer in his behalf but was unable to speak. He overlooked the books and accounts and went around the office, singing in excellent spirits."

"Was unable to speak"! This is pathetic, even to tears, to those of us who know him,

as sons know a father, and have heard him lead on in the pentecostal hours of Mannheim, Urbana, Ocean Grove and Round Lake, where there were 800 tents. We remember the 3,000 uplifted right hands of kneeling witnesses to the cleansing by the blood, in the great tent. The Rev. J. S. Inskip has laid a moulding hand on history as not all the Agnostics or Formalists in the 19th Century can have done. Silent! He who led in the battle. Will his next shout be in the loud hallelujahs above? Singing! The glory gathers for the jubilee yonder.

Silent: Oh sinner, will you be silent, when the Judge shall ask the reasons of a mis-spent life?

Silent: Oh saved and washed one, will not your joy and tears make silence, when the Judge shall say "Come, inherit the kingdom." Will not the full heart have "overlooked the books and accounts" with a rapture too deep for shunting, the awe of an eternity to be begun with "singing?"

Temperance Hall, Bombay.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

THE APPLICATION.

To the Editor of the "Bombay Guardian."

SIR,—The *Kaukab-i-Hind* in a recent issue shows cause why the foreign missionary cannot follow Mr. A. Hall's suggestion, and live on 50 or 60 Rs. a month. If the missionary were to bring himself down to that sum, his children would not have proper food, and would moreover go without sleep "on account of musquitos." It would be impossible for him to invite friends, and have a season of festive joy; and he would be cut off from the advantage of buying books and subscribing for newspapers. Nor could he give anything to the poor, or respond to those calls of charity which a Minister of the gospel cannot neglect without crippling his usefulness. And besides, as the parties by whom he is sent are comfortable, they are bound to see that he is not less so.

We have no wish to call in question the accuracy of this line of argumentation; but simply beg leave to point to the application suggested by it. The whole argument may be most legitimately brought forward in behalf of the poor native preacher whom the *Kaukab* has of late been advising. His children need proper food, and, as musquitos make no distinction between black and white, protection from them also. He naturally wishes to invite his friends, and occasionally have a jolly time. He also needs books and papers to prepare himself for his great work, and the poor come to him as well as to his foreign teachers. And besides, as the missionaries by whom he is sent out are comfortable, he has a right to be so too. If the Editor of the *Kaukab* had taken as indulgent a view of the case of native preachers as he has taken of his own case, and that of his brethren beloved, the honest criticism he has been indulging in for some time past to their prejudice would not have seen the light. Pious people have in all ages evinced a longing for the glory of what may be called daily martyrdom, and there is an instinct in man which has led him almost irresistibly to regard such longing with admiration. But it was reserved for India to present the edifying spectacle of a few pious men longing for comfort so far as they themselves and their children are concerned, and for martyrdom so far as their black assistants are concerned!

We have the highest admiration of what is called the apostolic ideal, but we maintain

that if the missionary wishes to see it realized in his native preacher he must realize it in himself.

RAM CHANDRA BOSE.

THE MISSION LIBERT BILL: A REPLY.

SIR,—I cannot help thinking that Mr. R. C. Bose misses the mark when he says there was hitherto a "monopoly of appointments" for Eurasian Ladies in Z-nana work. If they held the majority of appointments (which I doubt as I've seen more Europeans and N. C. ladies than Eurasians in Mission work) it could only be because more educated Eurasian girls were available before N. C.'s began to qualify. the same as in times past the majority of official Govt. appointments were held by Europeans till natives, chiefly Bengalis, began to monopolise them. Anglo-Indian girls, the daughters of well to do parents, are very numerous in all the hill schools. Neither N. C.'s nor Anglo-Indian natives have a right to a monopoly of appointments but in the interests of the missionaries, subscribers, and natives, the best, the very best, and none but the best workers, should be employed that can be got for the money. The *Witness* in remarking about the Calcutta defamation case, said that one good result of it will be that stricter enquiry will in future be made as to every pice that is spent in mission work, and no doubt the missionaries will throw open to competition as many places as they can, tho' I very much fear that competition is not the safest test of fitness. We may be sure however that they will select workers of ability and character. Native Christians will no doubt stand a better chance than Eurasians because they have had cheap and efficient education within easier reach than Eurasians who have not had access to Mission colleges as they have had. As I have been all over the part of India lying north of a line joining Calcutta and Bombay and as far down as Poona and the Godavery, there is one fact known to me which Mr. Bose seems to have lost sight of. If any one will take up a report of any mission in the Northern half of India, he will find that the head masters and principal assistants of the mission schools, as well as many ordained native missionaries are generally people of the name of Bose, Ghose, Banerjee or Chatterjee or some one of that community who seem to have a "monopoly" of these appointments, and in most cases in the Panjab and North West draw singly more pay than the German mission family in the central Provs. whom I mentioned. So that the Bengalis have every reason to be content with their lot, and are well able to help their own sisters. But Mr. Bose should not have been behind me in proposing that this "monopoly" should also be broken up and the appointments thrown open to competition and selection. In my opinion a Native of the Province should have the preference if fit in other respects, because he is more likely to understand his countrymen and the *multub* of every word and deed than a foreigner. It is for this reason that I think the Libert Bill a premature measure. Of course if a better Bengali can be had, appoint him by all means.

A. HALL.

Camp Palamow, 25th Dec. 1883.

NOTICES.

RECEIVED for Gospel Hall, Picket Road, from R. S. A. Rs. 5; from Mrs. T. 1½; from Mrs. A. (Ahmednuggar) 4-14-0.

BOMBAY TEMPERANCE LEAGUE.

A social meeting in connection with the League will (D. V.) be held on Monday the (21st inst) in the Y. M. C. A. rooms, Apollo Bunder. There will be addresses, and Music

by a good choir. Admission 8 as. Soldiers & Sailors 4 as. Tea on the table at 7-45 p.m.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculia Club)

Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sundays—11 A. M. and 6 P. M.

M. E. CHURCH SERVICES BOMBAY.

SUNDAY, GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. **S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. Dean Lane, Fort; Eng.** 11 a. m. and 6 p. m. **S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng.** 11 a. m. and 6 p. m. **S. School, 9-30 a. m.**—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Epitome of News.

SATURDAY, JANUARY 5.

—*N. Y. Independent*: On Friday last a shuttle train on the New York Elevated Road, plying between the Chatham Square station and the City Hall, left the track and jolted along over cross ties for about eighty feet. Had it not been for the fact that the road was solidly planked over at this point, the entire train must have fallen into the street below. As it was, the train stopped just at the edge and the passengers were severely frightened and well shaken.

—The annual meeting in Japan of the American Methodist Mission has adopted a memorial to the General Conference which meets in Philadelphia next May, asking that it be made an annual conference. It comprises 14 American and 5 Japanese elders, 4 Japanese deacons and 6 preachers on trial, 10 local preachers and 25 exhorters. There is a total membership of 947; and there are 1,242 Sunday-school scholars, 717 day scholars, 2 schools of higher grade, having 70 scholars, a mission training school, with a prospective Anglo-Japanese University.

—**DR. J. H. W. STUCKENBERG**, an American Lutheran, visiting Germany, writes to the *London Christian World* his impressions of the religious state of the German people. He finds much that is not as it ought to be, and intimates that the cause of the trouble is in the state domination:

"In the schools religious instruction is imparted by men appointed by the Government, and responsible to it. Some are believers, but others are godless; and too often a sneer is encouraged when reverence should prevail. The training of ministers is the business of the state. Instead of representing the faith of the Church the theological faculties may be skeptical. The minister of religion may put teachers of the Tübingen School beside those who are evangelical, and then become deaf to all protests from the Church. A theological professor in a prominent university recently said: 'I teach what I please. It is not the business of the Church.' The Germans are jealous of the liberty of their universities, and regard them as the refuge of freedom when banished from the press and from life; put some naturally ask: Should not the Church have liberty to train its ministers in its own faith and spirit, and for its own purposes?"

He goes on to say that the churches are not a fair test of the religious state of the country.

"Where the minister is godly, he may indeed, develop a considerable degree of activity in the congregation; in other cases, piety seeks its sphere of labor in the family or conventicle, or it may become sectarian, mystical, or quietistic. Germany has much deep and earnest spirituality which the world sees not, and which foreigners especially fail to discover. Among the most efficient efforts in behalf of the poor and out-cast are those which result from voluntary as-

sociation, rather than from the direct agency of the Church. There are flourishing Home and Foreign Missionary Societies; the Deaconess Institutes are models of quiet but efficient work in the Master's name. The orphan asylums are among the best of their kind, and numerous other religious charities are unsurpassed; vigorous Young Men's Christian Associations are found in cities; and during the last twenty years the Sunday-school has won many friends and gained great influence. These, however, are only an earnest of what might be expected if the life of the Church were fully developed and freely exercised."

—*Independent*: There was a lively riot in the train the other day near Columbus, O., a lot of drunken fellows assaulting the peaceable passengers in one of the cars. When the train was stopped the cowardly gang and train hands did not dare to put off the ruffians till a big man in a Scotch cap came forward and offered his services to the conductor as *posse comitatus*. He then broke into the crowd and cleared a space in the style of muscular Christianity, when the train hands followed, and the rowdies were turned out. It was Joseph Cook.

—*Same*: The murderer of Miss Ida Atkinson, in Indiana, who was arrested and put in jail, and who, moreover, had confessed his crime, and was about to be dealt with by the law therefor, was last week forcibly taken from jail and from the custody of the sheriff by an armed mob, and then summarily executed under lynch law. About one hundred and fifty men composed the mob. They surrounded the jail with an armed force, prepared to defy all resistance; and when they had broken into the cell of the prisoner, they took him out and soon dispatched him by hanging him to the limb of a tree, and there left him.

There is no doubt that Nelling, the prisoner committed the murder; and for this offense he was already in the hands of the civil authority, and would in due season have been punished as the law directs. Judge Lynch, however, could not wait for the due course of law; and, hence, in defiance of law, proceeded to do the hanging at once. He summoned some one hundred and fifty men, who, in the character of a mob, took the place of the civil authorities and did the work for them.

Every man composing that mob is a murderer in the sight of God and man, as really as was Nelling himself. Lynching is murder, since it is the unlawful killing of a human being with malice aforethought; and the fact that the killing is done by one hundred and fifty men acting together, and not by a single man, does not in the slightest degree change its criminal character. It simply furnishes that number of murderers, instead of one. One murderer killed Ida Atkinson, and for that deed forfeited his life to public justice, and deserved to die; and one hundred and fifty murderers killed Nelling, and for that deed forfeited their lives and equally deserve to die. The latter murder is far the most awful one, by reason of the number committing it and in its effects on human society. If unpunished, it undermines the very foundations of public safety. There is nothing so fatal to the regular operation of law or so dangerous to human society as the reign of lynch law.

—A subterranean Coptic church of the fifth century, with many inscriptions, was recently discovered by the French archaeological scholar Maspero, the director of the Museum at Bulak, on the site of the ancient Thebes. These inscriptions are written on white stones with red ink, and are mostly well preserved. The largest is one of 300 lines against the Monophysites, written in the Theban dialect. Another contains a declaration of Cyril of Alexandria against Nestorius. The whole interior is covered with addresses to different saints in the Coptic, Greek and Syrian languages.

—A correspondent of the *Civil and Military Gazette*, writing from Peshawur on the 27th

ultimo, says:—"All Saints Church," the new mission church, which has been built through the exertions of the Revs. T. P. Hughes and W. Jukes, was opened to-day with great solemnity. Cost, Rs. 24,000. Still unpaid Rs. 3,000.

—*Times of India*: A new scheme is we hear, to be developed shortly for the erection of a monster hotel on the vacant plot of ground immediately facing the Sailors' Home.

—**Dr. J. Mortimer Granville** writes:—"Many persons who are not by habit 'dreamers,' are dreaming a great deal just now, and wondering why they do so. The answer is very simple. When cold weather sets in suddenly, and is much felt at night, the head, which is uncovered, has the blood supplied to it driven from the surface to the deep parts, notably the brain—the organ of the mind. The results are light sleep and dreams. The obvious remedy is to wear a nightcap or wrap the head warmly, at least while the cold weather lasts. I believe we of this generation suffer more from brain troubles than our predecessors, because we leave the head exposed at night, and the blood vessels of our cerebral organs are seldom unloaded."

MONDAY, JANUARY 7.

—A promenade pier in Back Bay, running out 1,100 feet, is proposed, says the *Bombay Gazette*.

—**Mr. J. Seymour Keay**, lecturing at Calcutta, said: The people of India, four-fifths of whom depend directly on the soil, are increasing in poverty every day. Only fifteen months ago the Government of India themselves made the following official admission to Her Majesty's Government:—

"The poverty of the people of India is a fact which is notorious. By rough calculation the average income per head of population is only Rs. 27 a year."

This average income gives less per head for all classes both rich and poor, than is found necessary for the bare subsistence of native prisoners in our criminal jails. If out of it allowance be made for the large incomes of the higher classes, how miserable must be the pittance possessed by the masses of the people! Of the 240,000,000 forming the population of British India, probably more than 190,000,000 have an average income of only Rs. 10 yearly. In one of the India Office statements of the moral and material progress of India, it is admitted that the labourer in the North-west Provinces "only tastes salt two or three times a week." The official members of the Famine Commission themselves admitted that the Indian agricultural labourer is only one-eighth part as well off as the negro in the late Slave States of America.

—The death of the Hon. John Marriott Advocate-General at Bombay, took place at Kurrachee, on the 5th inst.

TUESDAY, JANUARY 8.

—A local paper in describing the Proclamation parade at Secunderabad says:—"One particular feature in the marching past which attracts the notice of spectators is the respect paid by the elephants to the saluting flag by the lifting up of their trunks with the same regularity that the officers salute with their swords, and their coming to the order with the same precision."

—*Bombay Gazette*: It seems to be settled that the upshot of the armed intervention in Egypt which was vaunted to be the end of the Sultan's suzerainty in that country, is the virtual cession of the Soudan to the Sultan. The western shore of the Red Sea will cease to be Egyptian, and become Ottoman. The Work of Mehemet Ali will be almost completely undone. Egypt Proper will be surrounded on all sides by Turkish territory, and must, of necessity, fall once more completely under Turkish influence, unless she be annexed for good and all to the British Empire. There is, however, no indication that the Gladstone Government contemplate either annexation or

protectorate by way of a set-off to the aggrandisement to the Ottoman Empire which the turn of events has so unexpectedly brought about, or at least rendered imminent.

—Same: The foundation-stone of the Parel Church is to be laid on Saturday afternoon next by H. E. the Governor. Sir James has taken a warm interest in the project for establishing a church at Parel for the numerous European employés of the G. I. P. and B. E. and C. I. railways residing there.

Rs. 32,492 has been raised: Rs. 2,000 more are needed.

—Same: Many of our readers will hear with regret of the death of Surgeon-General T. B. Johnstone, who a few years ago retired from the Bombay Medical Service after a long and honourable period of service.—Dr. Johnstone will be remembered by many in Bombay as Medical Storekeeper, and as Secretary to the Surgeon-General. Professionally he had a high reputation, and was very frequently consulted in difficult cases.

—*Indian Witness*: We are glad to hear of a Christian *mela* which was held at Chandausi, N. W. P., for a week, beginning Dec. 18th. Between eight hundred and a thousand Christians were present. Some meetings of great spiritual power were held, and some half a hundred persons professed conversion. There were also several baptisms of villagers from the surrounding country. Some of the Christians brought small tents, borrowed, or their own property, but most of them put up in small grass huts improvised for the occasion and costing only six annas. They were paid for by the occupants. Numbers of non-Christians visited the mela and seemed impressed with this manifestation of the growth of Christianity in their midst. Meetings of this kind cannot but do much good, and should be repeated as often as possible.

The closing exercises of the Bareilly Theological Seminary were held Dec. 15th. Seven young men graduated and were assigned to fields of work in Oudh, Rohilkhand, Kumaon, and Rajputana. A reception was given in the evening to the veteran founder of the Mission, Dr. Butler, now visiting Rohilkhand.

WEDNESDAY, JANUARY 9.

—Sir Madhava Rao contributes the following somewhat suggestive disquisition on Theosophy to the *Madras Times*:—

"The Theosophical movement is the outcome of circumstances. I mean that it is not a mere accident. Education has made considerable progress, and has created a demand for some such general religion as would commend itself to the vast and heterogeneous population of India without a direct and destructive conflict with the existing beliefs. Theosophy is acceptable to the educated natives on account of its broad national basis. To the vast mass of the people, it is acceptable, because it disavows hostility to prevailing creeds—because it even professes to have been distilled from those very creeds. The theological necessity above mentioned could not be satisfied by the Christian religion which European and American missionaries sought to introduce and diffuse in India in a manner repugnant to the Indian conservative spirit, and highly aggressive towards the indigenous religious systems of immeasurable antiquity. Reasoning and experience have equally shown that India will not accept Christianity in supersession of Hinduism. In these circumstances, the Brahmo Somaj made its appearance in Bengal and was eagerly welcomed. For a course of years it spread with rapidity under the guidance of able and earnest men. It is now giving place to Theosophy as expounded and propagated by Colonel Olcott. The Theosophical movement possesses a vitality and an energy superior that to of its predecessor, and commensurate with the knowledge, enthusiasm and perseverance of its founder. It already covers a vast area and embraces the representatives of many creeds. There is much

reason to conclude that Theosophy will be good and will do no harm in India. It will serve to promote union and concord, and knowledge and enlightenment, though not to the extent of the sanguine expectations of the good Colonel Olcott. The ends he has in view will take generations to reach.

As matters stand at present, Colonel Olcott is the life and soul of the movement. Whether the movement will long survive him is a fair question. Even in his own time, it may suffer the moment he quits his lofty and cloudy sphere of generalities and descends to any details, for, it is in regard to details that wide and innumerable differences prevail among the Indian populations. Nevertheless, Col. Olcott is doing good work with good motives. On this account he deserves respect. As for Madame Blavatsky, she appears to be a woman of extraordinary learning, ability and tact. She cordially co-operates with Col. Olcott. But she claims to be in direct communications with "the Mahatmas of the Himalayan Mountains," and claims to be in possession of "occult powers." Many native gentlemen of intelligence, too readily I fear, admit this claim. They had better, I think, at least suspend their judgment until they have some conclusive evidence. For instance, let her ask the Mahatmas for some efficacious remedy for cholera or snake-bite, obtain it, and use it all over India, and save the immense loss of life which takes place year after year!

—*Bombay Gazette*; Calcutta, 8: Keshub Chunder Sen, the great leader of the Brahmo Somaj community, is dead. He had been suffering from diabetes for many months past, and last night he became so dangerously ill that his life was despaired of. After much suffering, which he bore with the utmost patience and composure, the "minister" fell asleep at 10 a.m. From 5 o'clock in the morning his pulse had been hardly perceptible, and he ceased to breathe five hours later. His son-in-law, the Maharajah of Cooch Behar, stood ministering at his side to the last, and a large number of devoted disciples and friends were gathered round his couch. A commendatory prayer for the dying "master" was offered by one of the ministers of the Brahmo Somaj Church, and was joined in by all present, Keshub's old friend and teacher, the Rev. Dr. Dall, being one of them.

—A SOLDIER killed one comrade and seriously wounded another during the field firing manoeuvres at the Poona camp-of-exercise on Monday, through reckless handling of his rifle.

—A missionary who was present on the 19th December, 1853, at the missionary meeting held at Peshawur, at which it was resolved to establish the Afghan mission, and who was also present at the opening of the Edwardes Memorial Church at the same place on the 27th December last, gives an interesting account of the change which has come over the people in regard to their attitude towards Christianity since the date first mentioned. Speaking of the early days of the mission, he says:—"It was considered then to be unsafe for a European to be seen outside the limits of cantonments; and I remember when walking one day a few hundred yards beyond them, how I was met by Sir John Lawrence, then Chief Commissioner of the Punjab, and Sir Herbert Edwardes, the Commissioner of Peshawur, who were driving past with a large escort; and who, with many rebukes for my thoughtlessness, ordered me to enter their carriage, and to desist in the future from such dangerous practices. And now the whole country is so open and safe, that the missionaries can go alone and unarmed to any village they will: a fact which shows not only the good will which the people bear to the missionaries but shows also the effect of thirty years of English good government amongst headstrong and turbulent tribes."

THURSDAY, JANUARY 10.

—From an account of the Missionary Conference in Japan, given in the *Chr. Miss. In-*

telligence: On the fourth day the important question of "Self-support" was fully discussed with the warmest interest. The very form of the first division of the subject—"Should foreign money be used at all?"—seems to strike at the all but universal practice of missionaries and missionary societies, all the world over. Foreign money has been and is still being used, to a considerable extent, for purely Native as well as foreign agencies; and the author of the first paper was selected to write on this subject, from his known and pronounced views on the desirability of commencing, from the very first, on the principle of no foreign support whatever; views which he practically carried out during the time he was in Japan, with the best results. The missionaries in Japan, like their brethren in other fields, desire to see a self-supporting, self-extending Native Church, and are determined to work with a view to forming such a body; but there is a difference of opinion as to whether foreign money should be used at all, and if used in the early stages of the work, to what extent. I think I am strictly within the truth when I say that a considerable majority of those present at the Conference would gladly, if it were possible, recall the past and recommence on the principle of self-support, pure and simple, from the very first. The Report of the Committee on the subject, which was unanimously adopted, and which will soon be in circulation amongst the Native Churches, will show you that the state of opinion in reference to it is well advanced amongst us. The evening meeting, at which we had the advantage of hearing the views of our Native brethren, was very instructive. Mr. Savyama, one of the most respected of the Native pastors in this neighbourhood, connected with the American Board Mission, gave us the benefit of his experience in the matter. He is a decided advocate of self-support from the commencement, and the church over which he presides is a noble example of the power of the principle. Mr. Kanemuri, another gentleman working in connexion with the same Mission, advocated the use of foreign money for schools, literature, &c, but not for the employment of Natives as either evangelists or pastors. This is the view which commends itself to a majority of our own Mission. The first and great thing is to draw souls to Christ, and to make them feel that they are to be workers for Christ. We are all agreed on this point, but many feel that as soon as the foreign missionary comes in with money to employ agents for the work, the natural order of things is destroyed. The true way, it is urged, to make Christianity native, is to win Natives and to put upon them the responsibility of bearing testimony for their Lord and Master. As the number of believers grows, money will be gladly subscribed to support both pastors and evangelists.

—It is reported from Rajahmundry, in the Madras Presidency, that another Brahmin virgin widow marriage (*the tenth*) took place there on Saturday. The bridegroom, a school-master, is 23, and the bride 12.

—The late Princess Alice, in one of her letters to her mother, Queen Victoria, says: "I thought of you. Thirty-nine years of not enviable reign, if it were not for the sake of the services which one can render one's country and the world in general. Private individuals are naturally much better off; our privileges contain more duties than advantages, and their non-existence would be no privation in comparison with the enormous gain of being one's own master, and on the same footing with other people, and of being able to know men and the world as they are, and not only as they choose to show themselves to us in order to please us."

—*New Dispensation*: Early in the morning at six o'clock, on Tuesday last, the devotees of the New Dispensation assembled in the new Devalaya in Lily Cottage to observe its con-

separation ceremony. The proceedings began with the chanting of hymns for half an hour or so. At about 3-30 A. M. there was the *Arti*. The minister though confined in bed, raised and compelled himself to be conveyed in a chair downstairs to the utter surprise of the congregation. Immediately after he was seated on the pulpit, he ejaculated the words "*Sachhidananda Hare*" so lowly that they could be heard only by those who were quite close to the pulpit. After a while, with folded hands, in child-like simplicity, and with eyes wide open he addressed the Deity thrice, in a loud voice, as *Ma*, (Mother), and bore witness to Her burning presence on that most auspicious occasion. As the words fell from his lips there was an outburst of tender feeling among the audience as evidenced by the tears of love and devotion flowing from their eyes. The substance of the prayer is given below:—This day the first of January of the new Christian year 1884, and on the 18th of Paus, in thy Holy Presence and in the presence of the devotees here, and thy Bhaktas in Heaven, O, thou Spirit Mother, this New Devalaya is consecrated. Thou knowest, O Supreme Mother, that the number of thy Bhaktas who came from distant parts of the country to enjoy the Utsab, on previous occasions, was so great that the old sanctuary in my house could not contain them. Hence thou hast raised up this new Devalaya with thy own Hand, for the sanctification of my family, this metropolis and the whole world. Do thou, O Divine Mother, bless this house which has been constructed at Thy command for the convenience of thy Bhaktas and which is consecrated unto Thee alone. Do thou dispense peace unto the devotees that gather in this place to worship Thee. Let the showers of grace come down upon the earth and let the earth rejoice in Thee, O Mother Divine, as I rejoice in Thee. Thou alone art my joy in my bodily sufferings. I know no one else but Thee. Thou art my life, my health, my wealth and my all in all. *Jai Jai Sachhidananda*. And then addressing the audience, he said:—Dear brethren, will you not worship my Divine Mother with the flower of *Bhakti*? I have seen that this flower of love offered even by the most insignificant of Her children, is so highly prized by Her, that she carries it to Her Baikuntha, and invites all Her Bhaktas there to see it. Ye know not, O, brethren, how anxious She is to receive your offerings, and what great care she taketh to store up for you in the world to come, Her most sacred treasures. Accept, dear brethren, this infinitely Loving Mother, and ever rejoice in Her. If you worship my Mother and realize Her presence, there can be no more sin and weakness, sorrow and affliction. The place where I worship my Mother with the flower of *Bhakti*, is my Brindaban, my Kasi, my home, and my Baikuntha. I am happy in the presence of my Mother, and may this my happiness be yours also. I will not speak more as I fear they will reprove me if I do so. Peace! Peace! Peace!

—The following is abridged from the *Sind Gazette*: Fete to Native Christians.—New Year's day 1884 will long be remembered in our local Church Mission as a high day and holiday. The Rev. Bhola Nath Ghose has lately arrived in Karachi to take charge of the Native Pastorate connected with the Mission Church, and without doubt he ought to feel highly flattered by the hearty reception given him by his people. The Fête was arranged for and carried out by the Committee of the Karachi Church Missionary Union, a newly formed Association of European residents of this station, which promises to become very useful, its object being—as we learn from a circular lately sent to us—"to create a closer bond of union between European and Native Christians and thus to make all realize more fully their oneness in Christ Jesus and His body the Church." The afternoon's proceedings began with Divine Service in Urdu

in the Mission Church tastefully decorated for the occasion, when prayers were read by the Rev. J. Banbridge, Missionary-in-charge, and a suitable address given by the Rev. B. N. Ghose. The Church was well filled with Native Christians and others, and among the large and attentive congregation we noticed many leading European residents. After Service all adjourned to the Mission grounds where sports and games had been provided and were largely patronized by old and young. The large space around the Mission House was profusely decorated with flags, ever-greens and Chinese lanterns, a large arch over the gateway being surmounted with a tastefully executed "Welcome" to all visitors. We certainly never remember to have seen an ordinary bare Karachi compound transformed into such a fairy land! Tea was served at 6 o'clock in the large Hall of the Mission High School to Native Christians connected with the Mission and right heartily did all seem to enjoy the good things provided by many a kind and thoughtful friend and well-wisher.

FRIDAY, JANUARY 11.

—*Christian*: "The Great Plague left a dark mark on the history of London and of the world, and yet all who fell a victim to it did not equal the number of those who drank themselves to death in a year. Three times as many as fell at Waterloo in that space of time drank themselves to the grave. The year before last 28,000 people were apprehended in London alone for drunkenness, while during last year the number of persons arrested for a like offence had increased to 34,000. This increase of intemperance was marked all over England, for while for 1881 the number apprehended for drunkenness was 174,000 in the following twelve months the total came to 189,000 showing an increase of 15,000 for the year. It was his lot to learn that of every twelve people sent into prison nine came there directly or indirectly through the curse of strong drink.

—*Overland Mail*, Dec. 21: Coal from the newly discovered mines in the Canadian North West has been tested on the Canadian Pacific Railway. It was found to be fully equal to the coal hitherto obtained from the United States, and it is stated that it will be obtainable at half the price.—During the past season the various Colonisation Companies interested in the Canadian North-West sold land to nearly 1,000 settlers, representing 4,000 persons brought into the territories. Next season the Companies expect to take into the North-West and locate from 10,000 to 12,000 persons.

—The *Scotsman* states that during a heavy storm of wind and rain on Dec. 15, the navies employed at the new Caledonian Railway works at Airdrie were surprised by the fall of a number of live fish of the perch species in what seemed to be a very heavy shower of rain. The men gathered the fish and took them home. The most remarkable thing is that, with the exception of the Monkland Canal at about a mile's distance, there is no other water nearer than the reservoir at Caldercruix, a distance of six or seven miles. Perch are very plentiful in the reservoir, by which also the canal is fed.

—The death is announced at Battle Creek (Michigan) of a negress over a hundred years old, who was known throughout the whole of the United States by the name of "Sojourner Truth." She was born of slave parents in the county of Ulster (New York), and in 1817, when emancipated, she took, by what she declared to be divine inspiration, the name just mentioned. The Methodist clergy, being struck by her extraordinary natural eloquence, sent her as a missionary among the coloured people but she soon became a member of the Millerite sect, which believed the end of the world to be at hand. When she found that this anticipation was not realised she devoted her whole energies to the Abolitionist propaganda, and for a number of years she travelled from end

to end of the United States, pleading for the emancipation of her race. Her style of speaking was immensely popular with the coloured people, and when, with her tall, spare figure and flashing eyes, she heaped curses upon the slaveowners, the effect upon her audiences was irresistible. After the proclamation of negro freedom "Sojourner Truth" was presented to President Lincoln and received his congratulations, this she said, being the incident in her life of which she was most proud. She has left a modest fortune in land to her three daughters, who lived with her at Battle Creek.

During the past few weeks, as a result of some meeting presided over by Bishop Cloughton, Chaplain-General of the Forces, in defence of the scientific and historical accuracy of the Bible, a mission has been organised. Its object is stated to be the "adoption of some efficient means of coping with the scepticism of the day." The patrons are the Bishops of London, Winchester, Bath and Wells, Lichfield, and Worcester, and the Committee is composed of a number of noblemen and gentlemen, among whom are the Earls of Shaftesbury and Chichester, the Deans of Canterbury, Lichfield, Ripon, and Norwich, and other eminent divines. The House of Commons is represented by Sir Arthur Otway, Sir Thomas Chambers, Sir Hardinge Giffard, Sir William M'Arthur, Mr. Torrens, and the Lord Mayor. The scientific world by Mr. H. W. Bristow, F. R. S., senior director of the Geological Survey, and Mr. Edwin Dunkin, F. R. S., Chief Assistant of the Royal Observatory. This committee has appointed Dr. Samuel Kiess, F. R. A. S., author of "Moses and Geology," to conduct the mission by visiting the chief towns of England, Wales, and Scotland, and delivering in each drawing-room and in public, lectures upon the scientific and historical accuracy of the Bible, which will be illustrated with models, diagrams, and geological specimens.—Dr. Parker, preaching at the City Temple on the manner in which Paul broke up the concert between the Sadducees and the Pharisees in the Council at Jerusalem, laid down the doctrine that it is always lawful to break up unholy truces. In illustration of the remark he said:—"There is, for example, in this country an institution known as the Established or National Church; there are also a number of Christian communities known as Nonconformist Churches. The Nonconformist Churches hold that religion is a question between every man and his Maker; that no man should be called upon to pay involuntarily for any other man's religion; and that all religion should be upheld by the love of the people who believe it, and on this inspiration alone should every form of religion depend. The effect of this conviction is to disestablish any State-formed or State-controlled Church. But the infidel, the atheist, the agnostic, or the blasphemous man have no sympathy with religious convictions of this kind. He would disestablish the Church, because he would, so to speak, disestablish Christianity. He would destroy the chapel of dissent as certainly as he would destroy the Church of conformity, therefore I reject his co-operation. Were it a political question alone, all its relations would be altered; but it is not; it is a deeply religious question, and therefore I reject the assistance of men who would deface the altar, burn the Bible, and pluck the crown from the head of Jesus Christ. I am a religious dissenter, and for this reason I cannot make common cause with those who would disestablish the Church to get rid of religion.

—Deaths last week, 546. By Cholera, 19.

—*Times of India*: Lord Randolph Churchill is, of course, a vigorous partizan. But a considerable amount of truth lay concealed in his fierce denunciation at Edinburgh three weeks ago. We took the Egyptians, he says, the cattle plague. They still think we introduced the cholera which cost them 50,000 lives. Here his own words are so graphic that we quote

them at some length :—" We made the country a present of a dozen doctors, and then of a dozen Dutch judges, who at the present moment were all on leave endeavouring to learn the language; we created a mixed Council of State, a fine selection of what Egypt could produce best in the way of foreign scum; we had formed a magnificent new Egyptian army, the recruits for which were collected by the bastinado and brought into barracks heavily chained; we generously added six millions to the Egyptian National Debt; and to crown this splendid edifice, we placed at the head the Kheive Towfik, the conspirator against his father, the robber of his family, the dealer in human flesh and blood. And now the Liberal Government, if only the False Prophet would keep quiet for a moment, were going to scuttle out of this pandemonium as soon as they could." There is much that is true in this fierce onslaught. There is, at all events, quite enough truth to make the protests and pretences of our Government extremely ridiculous.

—In the *Government Gazette* issued yesterday, Dr. Edith Pechey is gazetted as Honorary Physician to the new Cama Hospital for Women and Children.

—*Times of India*, Calcutta, 19: The Viceroy this afternoon unveiled the statue of the late Hon. Prosunno Kumar Tagore in the court in front of the University Hall.

—The Rev. William Bell, M.A., minister of the Baptist Church, Bombay, and the Rev. W. Bowser, M.A., minister of the Methodist Episcopal Church, Kurrachee, have been licensed to solemnize marriages.

—Speaking of Dyanand Saraswati, Max Muller says: The fundamental idea of his religion was revelation. That revelation had come to him in the Vedas. If one chapter, one verse, one word, of the Vedas had to be surrendered as coming from a human source, the whole edifice of his faith would have crumbled to pieces. He knew the Vedas by heart; his whole mind was saturated with them. He published bulky commentaries on two of them, the Rig-Veda and Yajur-Veda. One might almost say that he was possessed by the Vedas. He considered the Vedas not only as divinely inspired, or rather expired, but as prehistoric or prehuman.

—*Bombay Gazette*: The movement for the instruction of women in medical science has made a good start. Seven young ladies, Europeans and Parsees, have already joined the class at the Grant Medical College, and others are, we are told, ready to follow. It is clear, therefore, that the University did not open its doors to both sexes before the community were ready for the privilege.

Selections.

MESSRS. MOODY AND SANKEY IN NORTH LONDON.

THE visit of these true and honoured servant of the Lord to North London has come and gone. We can only say that our utmost anticipations have been more than realized. The meetings have been crowded, large overflow meetings being held each night, and wonderful blessing has attended them. It is scarcely necessary to add that Midway workers have been doing what they could to further the object of the meetings, whether outside in bringing the people to hear the Gospel, or inside in the Inquiry Room.

It has been a striking feature of this Mission not only that a special effort has been made to bring in non-churchgoers, but that the effort has been so eminently successful. Men and women have been brought out of the public houses and from the streets into the meetings, who for ten, twenty, thirty, and even forty years, have never entered church, chapel, or mission hall, and not a few of these have apparently embraced with their whole heart the

message of salvation. None of the meetings have been more remarkable than those held at the early hour of eight on the Sunday mornings, when on the first day about 3,000, and on the last not fewer than 5,000, must have been present. Truly wonderful meetings have also been those for 'men only' on the Sunday evenings. Numbers at these meetings have risen up to testify before their fellows that from that moment they took upon them the yoke of Christ.

We have never listened to any one whom we felt less tempted to criticize than Mr. Moody; for there is so little extravagance about him in spite of the strength of his assertions, such a declaration of the *whole counsel* of God, such entire forgetfulness of self, such intense confidence in the power of the Gospel he is proclaiming, such sympathy with the audience he is addressing, at the same time such an earnest appeal to both the conscience and will of his hearers. So great is his naturalness of manner that one moment you are constrained to smile at the humorous things he says, while the next you are compelled to wipe away the tear that *will* come. There was a wonderful absence of excitement in the meeting, considering the vastness of the gatherings, no catching people unawares and committing them to a line of conduct they were not prepared to follow out to the end. Deliberately and solemnly did people rise to confess with the mouth the Lord Jesus. We are deeply sensible of the serious character of these meetings, believing as we do that these men are God's special messengers to this great city, and that as such they are a saviour of death unto death in them that perish, as well as a saviour of life unto life in them that believe.

Will our friends remember continually before God this God's special call to this vast London—another instance of His longsuffering grace. (*Service for the King.*)

THE BIBLE AND THE MONUMENTS.

BY WILLIAM HAYES WARD, D. D.

(Concluded from page 810.)

The Bible tells us of a strong Israelite kingdom established by David, or extended by him and his son Solomon to the very banks of the Euphrates. But is this credible? What was the mighty empire of Assyria doing all this time? The monuments have answered the question. At just this time the Assyrian empire had suffered a great decline. It was scarcely able to hold its own cities, much less to make any foreign wars. Room was then made for the new Israelite kingdom. But soon after Solomon's death a great king arose in Nineveh, Assur-nazirpal, who unified the Assyrian kingdom and conquered his neighbors, though he did not send his armies as far as Palestine. But his son Shalmaneser tells us, in his own monuments, how he fought with the very kings mentioned in the Bible. He says that in his sixth year he fought against Ben-hadad, King of Damascus, and that Ahab, King of Israel, sent two thousand chariots and ten thousand infantry to help Ben-hadad. He says that twelve years later he again attacked the King of Damascus, who was now Hazael, and who was helped by Jehu, son of Omri. Here Hazael succeeds Ben-hadad, and Jehu succeeds Ahab, precisely as the Old Testament tells us, although Shalmaneser made an error as to Jehu's parentage. Omri was not his father, but the founder of Ahab's dynasty.

From this time nearly every king of Israel and Judah is mentioned in the annals of the Assyrian kings. One of these is Hezekiah. Sennacherib's own story adds much of interest to the Bible account. The Bible says that Sennacherib was at Lachish while Jerusalem was invested. We have an actual picture preserved, made by order of the Assyrian king of his victory at Lachish. He does not claim to have captured Jerusalem, but only that he received tribute. The Bible says that Hezekiah

gave him thirty talents of gold and three hundred talents of silver. Sennacherib, in his own account, says it was thirty talents of gold and eight hundred of silver. But there were two sorts of silver talents, a large talent and a small talent; and eight hundred of one is just equal to three hundred of the other, so that the two accounts tally to a shekel.

In two cases in the Bible story of the king it has seemed like a plain mistake that Babylon is mentioned instead of Nineveh. How could Hezekiah have sent ambassadors with presents to Merodach-baladan, king at Babylon, while Nineveh was the capital? The monuments solve the riddle. They tell the whole story of the revolt of Merodach-baladan at Babylon against the king at Nineveh. The embassy sent to the rebel was a great political blunder, and Isaiah was right in rebuking it. The other case of difficulty is where the Bible tells us that Manasseh was taken captive by the king of Assyria and carried to Babylon. The annals of Esar-haddon are very imperfect, but they mention Manasseh as a tributary king, and we learn from them that he (Esar-haddon) was the only king of Assyria who held his court at Babylon. The Bible is confirmed on both these points.

Before passing from the monuments of Assyria to those of Babylon, we may recall briefly the now well-known Moabite stone, with its remarkable confirmation of the Bible story. The Bible tells us that, after the death of Ahab and the accession of Jehoram, Mesha, king of Moab, rebelled. There was discovered, ten years ago, in Dibon, the capital of Moab, a stone column, on which this very Mesha, otherwise unknown, had given an account, engraved nearly nine hundred years before Christ, of the success of his rebellion. In a long story, which reads like a chapter of the Bible, he tells of his victories and how he captured the cities of Israel by the help of his god, Chemosh.

The scene of the stories of the book of Daniel is laid in Babylon during the time of the later empire, which had its seat there. No book has been so severely assailed by destructive criticism. Those who rejected it agree in assigning its date to a very late period—that of Antiochus Epiphanes, about two centuries before Christ. It was almost impossible until within a few years, to make any conclusive reply to these critics, especially as the book of Daniel has reached us with what is probably not a very pure text. It is written in two different languages, of which one, the Chaldee, is perhaps a translation of an original lost Hebrew. Very likely we owe to this late translator the Greek name, which cannot be denied, of the musical instruments. But what is of vastly more importance than the verbal alterations or errors of translation or transcription, the monuments prove to us conclusively that the whole color and atmosphere of the historical chapters of Daniel are genuine Babylonian. Such a book could not have been written three or four hundred years later, when the civilization of Babylon had perished. There was no antiquarian learning of the day, which could have drawn a true picture of the Babylonian empire at a period as far removed from that of Antiochus as we are from that of Luther, and separated from it by the overthrow of the Persian power, or the overthrow of the Persian in its turn by the alien Greek. One only needs to compare Daniel with the apocryphal book of Judith—one true to the life of the Babylonian empire and the other utterly false to it—to discover the contrast between an authentic account and the pious novelette full of historical absurdities and incongruities, whose scene is laid in a previous age.

The chief of all the objections to the book of Daniel is that it says that the lost King of Babylon was Belshazzar, and that he was killed at the capture of the city. But all Greek historians agree that the last king of Babylon was

Nabonidas, and that he was not killed. Indeed, he was not in Babylon at all when it was captured, but with the army in Borsippa, and lived for some time after. Greek historians mention no Belshazzar. The contradiction was absolute, and could not be explained. But the monuments have now been recovered, and give us abundant proof that both are right. They tell us that there was a King Belshazzar as well as a King Nabonidas. He was son of Nabonidas, and was for three years associated with his father on his throne. There is extant a prayer of Nabonidas, in which he beseeches the gods to bless his son Belshazzar. We are told on inscriptions very lately discovered, that in previous years Nabonidas had remained at home, and sent his son Belshazzar to command the army in the field, but that in this last year he took the army himself, and left his son in command at Babylon. And this explains another curious fact. There have been found the records, thousands of them, on little clay tablets, kept for over a century in the office of the recorder of deeds in Babylon. Out of one hundred and sixteen years there is not one lacking in which from one to thirty deeds have not been found recorded, all dated. We find one, just one, dated in the third year of King Belshazzar. His two first years are credited to his father, with whom he reigned, while in this third year he was in Babylon alone. And the third year of Belshazzar is the highest one mentioned in Daniel. We can now understand why Belshazzar promised to make Daniel the "third ruler in the kingdom." He could not make him the second, as he was only second himself. The difficulty is more than removed.

We are told in Daniel that Babylon was captured on the night of a great feast to the idol gods, at which the wives and concubines joined in a wild revelry. But the women were not in the habit of feasting with men. How is this? An account, by Cyrus himself, of his capture of Babylon, was dug up only three or four years ago. In it he declares that Babylon was captured "without fighting," on the fourteenth day of the month Tammuz. Now the month Tammuz was named in honor of the god Tammuz, the Babylonian Adonis, who married their Venus or Ishtar; and the fourteenth of Tammuz was the regular time to celebrate their union with lascivious orgies. On this day, of all others, the women took part in the horrible rites; and it was in this feast of king, princes, wives and concubines that Babylon was taken and Belshazzar slain. The Bible is here fully and wonderfully corroborated. How could a writer three hundred and fifty years later know all this?

There are but specimens, selected from many, of the abundant and constant corroboration which the monuments give to the historical accounts of the Bible. I do not mean to say that they have yet solved all difficulties, nor that they have not raised any difficulties of their own. But the difficulties that remain are chiefly chronological or verbal, like the dates in a king's reign; or the apparent substitution of "Darius" for "Gobryas," and of "Ahasuerus" (Xerxes) for "Artaxerxes in Daniel. Such errors are liable to occur, and need give us no concern. The essential fact is proved beyond cavil that the historical parts of the Old Testament are proved by contemporaneous records just dug up and translated in our generation to be substantially true. We find no record of miracles, and we should expect none; for they belong to Hebrew history or private life. Nor do we find confirmation, only illustration, of the Bible account of Creation and the Deluge. The old Babylonian tales of these beginnings of things, as I have said, antedating history, are of the highest interest to the Bible student, but are quite apart from my present purpose, which is satisfied with the plain annals of kings, without entering the mythology of these old nations whose gross polytheism is the most instructive contrast to the pure monotheism of the Hebrews

which, more emphatically even in its cosmogony than in its history, offers to human worship only one God, Creator and Preserver of all things, one God, holy and merciful—such a God as our nineteenth century culture need not be ashamed to worship as he was worshipped by Moses and Abraham.

TELEGRAPHIC NEWS.

Cairo, January 3rd: The Khedive has renounced ten per cent. of his Civil List, and has enjoined upon the Egyptian Government the practice of strict economy.

London, 4th: At a Cabinet Council held yesterday, a discussion took place on Egyptian affairs, and another Cabinet Council is summoned for to-day. It is rumoured that an important decision with reference to Egypt is imminent.—The Egyptian Government has sent a vigorous note to the British Government, demanding the latter's final decision with reference to the Sudan. If England refuses her assistance, the Egyptian Government will relinquish the eastern portion to Turkey, and will concentrate fifteen thousand Egyptian troops in Egypt Proper, in order to protect the frontier and maintain order without the assistance of the British army of occupation.

Paris, 4th: The papers here to-day publish a statement that the Powers have agreed to send a note to the British Government inquiring what measures the latter proposes to adopt to secure the safety of the Europeans in Egypt.

Cairo 4th: All the English officials in Egypt have renounced a percentage of their salaries.

Ismailia 4th: H. M. Troopships *Enphrates* and *Malabar* both passed the Canal, outward bound, to-day.

St. Petersburg, 5th: It is alleged that the recent accident to the Czar was in reality an attempt on His Majesty's life by Nihilists.

Paris, 5th: The Malagasy Government, in reply to the French ultimatum, have expressed their willingness to meet the demands of France, and will cede to the latter the northern part of Madagascar.

London, 6th: General (Chinese) Gordon, in compliance with the wish of the King of the Belgians, is going to the Congo to direct the operations of the International Association in opening up the country.

Hongkong, 6th: The new King of Annam has submitted to the French, and endorsed the former treaty.—Dr. Harmand, the French Civil Commissioner in Tonquin, is returning to France.

London, 7th: The British Government, replying to the Note of the Egyptian Government requesting the former's final decision with respect to the Sudan states that her Majesty's Government has no objection to Egypt relinquishing the eastern portion of the Sudan to Turkey, or to Turkey sending an expedition, provided that the whole expenses in connection therewith are borne by that country. The British Government strongly urges upon Egypt the withdrawal of the Egyptian troops at present south of the second cataract, as Egypt alone, it says, cannot possibly reconquer the Sudan.—At the cabinet Council held on Saturday, no decision was taken respecting Egypt, the Khedive having sent an intimation deprecating precipitate action.

Suez, 7th: Owing to the increase of cholera in Bombay, quarantine will be established here on all vessels which left Bombay after December 26.

London, 8th: The Egyptian Ministry have resigned, as they disapprove of the withdrawal of the Egyptian troops now stationed south of the Second Cataract, as advised by the British Government.—The London Press generally approve of the suggested withdrawal.

Cairo, 8th: Nubar Pasha is forming the new Cabinet. The Khedive and Nubar Pasha are

both in favour of cordial co-operation with English.—It is believed that English Ministers will be appointed eventually.

Suez, 8th: Twenty-four hours is the length of quarantine to be imposed on arrivals from Bombay.

London, 9th: Alderman J. Daly, Home Ruler, member for Cork (City), has resigned his seat in Parliament.—No settlement has yet been arrived at with the cotton operatives, now on strike in north-east Lancashire, to the number of 18,000. The short-time movement is extending.

Cairo, 9th: A new Ministry has been formed under the Presidency of Nubar Pasha. Mr. Clifford Lloyd has been appointed under Secretary of the Interior.—A commission will be appointed under Sir Evelyn Wood to consider the best means of carrying out the evacuation of the country, which it is believed will occupy a long time.

Hongkong, 9th: An accidental gun-powder explosion has taken place at Hanio, by which great damage has been caused to the French barracks and war material, and several killed and wounded.

St. Petersburg, 9th: The assassins of Colonel Sudieken, the Chief of the secret police who was murdered here on the 30th of last month, have been arrested.

London, 10th: General (Chinese) Gordon has written a letter severely condemning the evacuation of Egypt by the British as being both impracticable and impolitic.—The *Daily Telegraph* publishes a telegram stating that a project for a five years' protectorate of Egypt by English is under the consideration of the British Government.—Lord Derby has agreed to the extension of the Transvaal frontier, at the same time securing the rights of loyal chiefs.

PASSENGERS SAILED.

Per P and O Str *Lombardy*, 11:

For London—Mrs Heywood, Mr and Mrs Macfarlane, Mr and Mrs W Allen and 2 children, Major R Westmacott, Dr R H Quill, and Mr D J S Walla.
For Brindisi—Mr and Mrs Whittenoom and 2 children, Miss Foley, and Mr and Miss Ardmore.
For Su z—Miss B Woolston, and Miss S H Woolston.
For Marseilles—Mr J T Darling, and Mr J Hayward.

PASSENGERS ARRIVED.

Per P and O Str *Guthrie*, 4:

From London—Mr E Provost, Mr Ewhank, Mr Munro, and Mr W Graham.
From Brindisi—Mr R Sewell, Mr G Salmon, Mr R Kitchin, Mr Tufnell, Mr R Ralston, Mr W Young, Mr S N Fox, Mr Musgrave, Al, Lieut Col M G Gerard, Major Mackenzie, Mr W H P Sherman, Mr F C Maure, Dr O'Neill, Mr R V Reid, Col of Hastings Fraser, Mr P Poy, Capt Guthrie, and Dr G G G.
From Venice—Mr F Eggena, Mr and Mrs Barlow, The Hon L Ho e, and Mr and Mrs Richardson and child.
From Gibraltar—Mr and Mrs B C Feys and two children, and Mr J A Henriques.

Per Str City of *Edinburgh*, 6, from Liverpool:

Mr and Mrs Brauns and two children, Mr Nicholson, Mr Reynolds, Mr Hatfield, Mr Melville, Mr Newcomb, Master John Duncan, Rev Mr Thomas Craven, and Dr Bonn.

Per P and O Str *Ganges*, 9:

From London—Mr E Head, Lieut C I Anderson, Mr Guthrie, Major Sandilands, Mr J B Fitzmaurice, Mr and Mrs Stockert, Captain McCulloch, Mrs Duffie, infant, and four children, Mr and Mrs Rowe, Mr and Miss Muller, Mr C Muller, Miss Sandamore, Mrs Rushwant, infant, and two children, Mr Rolt H Das, Mr A Das, Miss Bennett, Mr C Dormer, Mrs Fraser and two sons, Mr J H Furneaux, Lieut R W Johnston, Miss Price, Mrs Payne, Mr P Dyer, Mr Parnast, Mr Steers, Mr Diasola, Mr Roscoe, Mr Chas Allen, Mr Ramo, Mr Ve non, Miss Ward, Mr Fraser, Mr Macphie, Mr B Clarke and child, Mrs Dare, and Mrs Earnshaw.

From Brindisi—Miss Long, Mr J R Fernandes, Mr and Mrs Bernard, Colonel Chapman, C B, Colonel White, Mr Sedgwick, Mr H E Stokes, Mr W McDodall, Major Campbell, Mr C Wilkinson, Mr M Haworth, Mr Agassie, and Mr and Mrs Cunningham.

From Venice—Mrs Ni mo and two infants, Miss Wals e, Mr and Mrs Passon, Capt and Mrs Mullar, Mr and Mrs Gorion, Miss Wickam, Prof ssor Forward, Mr Moore, Messrs De Saone, Mr R Davidson, and Colonel and Mrs Dowden and infant.

From Aden—Mr and Mrs Von der Hellar.

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J. Jones, 31st December 1884, Rs. 7-10; Rev.
W. Howison, 4th February 1884, Rs. 3-9; A.
H. Bryson, 31st December 1884, Rs. 7-10; R.
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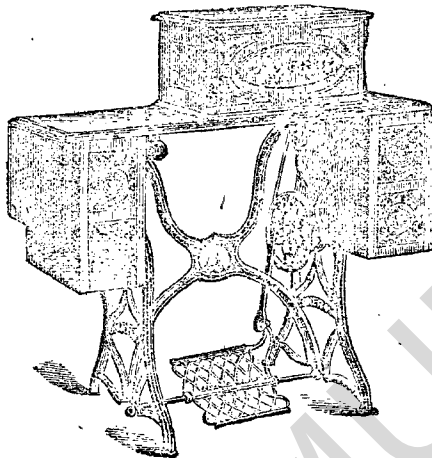
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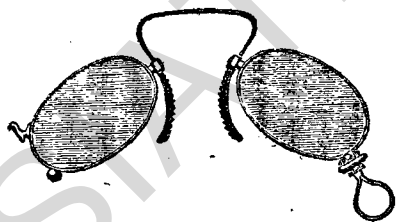
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